THE

WINES OF PALESTINE;

OR,

THE BIBLE DEFENDED,

BY

L. B. CALDWELL,
A MINISTER OF THE M. E. CHURCH,
IN CANADA.

BROCKVILLE:
DAVID WYLIE, PRINTER, "RECORDER OFFICE."

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PREFACE.

TEMPERANCE men are quite too lax in their adhesion to the work assigned them, and submit quite too much territory to the "foe of all mankind."

Temperance men do not generally understand the true relation which the Bible sustains to their cause.

Temperance men, thereby, yield their strongest weapon to their enemy, for the want of the knowledge of its intrinsic value.

Nor do the most sanguine hopes of the Author presume to grasp the idea, that the following pages will fully elucidate all the facts connected with the Biblical history of Intemperance, and the relation which the Bible sustains to it. But, while it embraces but a small portion of the interesting matter that might be adduced in connection with the subject, the Author is quite sure it will have a tendency to remove that mist of error, which has long obscured the true relation of the Bible to the cause of Temperance. It will be discovered, that the body of this work is composed of extracts from the most popular Authors, both of ancient and modern date. His object, in pursuing this course, is simply to present, in a condensed form, as much solid matter as possible; and to do this, he has supposed that the opinions of popular Authors would weigh quite as much as his own assertion. And it will be discovered that every leading idea that is presented, is substantiated by the testimony of one or more popular Authors. It will, also, be discovered, that the definition given in connection with the nine Hebrew words, to which reference is had, are in strict keeping with the opinions of the most popular Hebrew scholars of the day. The Author has given many of those pas-

sages in full, in which those terms are employed which our English translators have rendered, Wine; and, it will be found, that those do not express a fermented liquor, when they are used commendatory.

And, if the following pages succeed in arresting the attention of any, and of calling the same to an investigation of the subject, his most sanguine hopes will have been realized; for he is confident that none will thoroughly investigate the subject, and still charge the Bible with giving countenance to the use of intoxicating liquors as a beverage.

L. B. C.

INTRODUCTION.

ERROR, unmixed with truth, would lose much of its popular influence. Its haggard form, unmasked, would soon disgust even its votaries. But its union with truth, veils much of its deformity; and its influence is, to some degree, commensurate with its association and appearance. Much of the evil which the history of the world unfolds, originates in this amalgamation.

To say that man has no predilections to obscure the beauty of truth with the mask of error, would be to dispute the history of his conduct. To say that he has no inclination to sensuality, would be no less than accusing him of acting without any motive to stimulate. Following these inclinations, men have involved themselves in difficulties, and a sense of guilt has driven to various sources for justification.

Among the many acts of sensuality, men have resorted to the use of intoxicating liquors; some to "cause the heart to be merry;" and others, to "sustain the drooping spirit." At what time intoxicating liquor was invented, or its use as a beverage became a practice, is not easily decided. But, as early as Lot and Noah, we have melancholy examples of its use and effect. Subsequently, other fearful examples present themselves, as in the case of Nabal, an inhabitant of Maon—the Amalekites who harrassed the children of Israel in the borders of Palestine—Amnon, the son of David—and Elah, king of Israel—who were all examples of intemperance, even in the earlier history of our world. Cyrus—though a chosen instrument in the hand of God for punishing a riotous nation—it is believed, was finally overcome with the idea of unrivaled

power, and was cognizant to the introduction of licentious indulgences into his dominion, and thereby laid the foundation for the overthrow of the Medo-Persian Empire; and intemperance having began to sap the foundation of the world-wide empire, soon the warlike Persians became weak and effeminate, like the Medes, who had been so easily taken in an act of riot.

And it appears that, from this time, in particular, the cultivation of the Grape, and the production of Wine, became a favourite pursuit of the Persians.

Sir J. Chardin, who has travelled extensively in Persia, remarks, "We may assert boldly, that there is no country where they drink more or better Wine."

The Macedonians, also, became, to some degree, contaminated with the bane of intemperance. Philip, though courageous, and successful in many warlike enterprises, was at last overcome by his wily foe while engaged in one of his frequent bacchanalian riots.

Alexander, who succeeded his father to the Macedon crown, was more licentious, if possible, than his predecessor. This fact will be discovered from one act, which, alone, would stain his whole life. After having entered Persia, he introduced a scene of riot near the tomb of Cyrus, offering a prize to him who should succeed in drinking the most intoxicating liquors; at which feast, we are informed that no less than thirty of the devotees of Bacchus died on the spot, and six, afterwards, died in their tent. But he, too, soon fell a victim to his folly.—While drinking a pledge with Proteus, from the cup of Hercules, he quaffed the fatal draught.

And Seneca passes these remarks upon the fall of this illustrious hero, who so suddenly sank from fame to an untimely grave: "Where is this hero, invincible by all the toils of prodigious marches, by all the dangers of sieges and combats, by the most violent extremes of heat and cold? here he lies conquered by his intemperance, and struck to the earth by the fatal cup of Hercules." It is observable, in almost every page

of history. that, although wars and devastation may spread their dark shadow over a nation, and roll like a mountain avalanche over silent glen, and busy mart, from the days of Lot until the present, nothing has been so successful in sapping the foundation of judicial, political, or religious prosperity, as intemperance. In proof of this, reference need only be had to the Thracians, Scythians, Germans, Thebans, Parthians, Tipperarians, Illyrians, Carthaginians, Lydians, Cambrians and Byzantins, who have been lamentable examples of Bacchanalian riot. England, in the earlier part of her history, as a nation, suffered much from licentiousness. It is stated by Sir J. Fortescue, while speaking of the comforts and privileges of the English nobility, that "they drink no water, except when they abstain from other drink by way of penance, and from a principle of devotion." This will be farther shown by the fact that, in a feast given by the Earl of Leicester to Queen Elizabeth, in Kenilworth Castle, no less than twenty-three thousand gallons of Beer, [in addition to the immense store of other intoxicating liquors.] were consumed. And the feasts, which were frequent at this period in England, were almost invariably scenes of debauchery; so much so, that it might well be remarked, they were sacrificing to devils for a thanksgiving to God.

But, while England, and other nations, have suffered from the reign of Bacchus, America has not been exempt from his sway. The history of the tribes of North America is a fearful one. The free use of intoxicating liquors has made fearful ravages among the various tribes. It was soon discovered by the French, to be far easier dealing with them while in a state of intoxication. The Rev. Mr. Andrews describes the effect upon the Mohawk Indians as being fearful. He remarks, "they grow quite mad, burn their own little huts, murder their own wives and children, or one another, so that their wives are forced to hide their guns and hatchets, and themselves, too, for fear of mischief." And Charlevoix states that, in the earlier history of Montreal, husbands and wives, fathers

and mothers, brothers and sisters, were frequently seen in the street, in the state of intoxication, worrying each other.—And it is surpassingly strange, the extent to which individuals, and nations, have indulged this passion for sensual gratification.

This fact will be farther shown by reference to the practice of some of the many nations who have not been favored with the advantages of civilization. It is well known that the inhabitants of China are fearully addicted to the practice of using opium as a stimulus; but, notwithstanding this possesses a strong stimulating property, it does not fully satiate their sensual craving; and, in the province of Quang-Tong, they distil a liquor from the flower of the lemon tree, which is strongly intoxicating in its nature. Some of the natives of the Sandwich Islands obtain, by fermentation and distillation, a very strong liquor from the root of the tea. The Tartars extract a very strong liquor from the flesh of the sheep, which, of course, is fermented, and subsequently distilled. This liquor is called, by the natives, Yan-yangstkew. The natives of Kamtschatka have a strong liquor which they call 'raka.'—It is produced from a species of grass which they call, 'slatka-ratrava.' It is steeped in warm water until fermented, and afterwards it is distilled. This liquor is said to operate directly upon the nervous system, and is very destructive to health. It is said that the Nubians indulge freely in a liquor which they extract from barley, called by them 'bouza.' The Egyptians, also, indulge in the use of a liquor which they extract from barley, corn, and rice. The Abyssinians use a fermented liquor, which is highly intoxicating, and is composed from a species of beer and honey. The principle beverage of the inhabitants of Tartary is prepared by fermenting mares' milk, which they call 'koumiss'. The Caffres, also, prepare an intoxicating liquor from a species of corn. Many of the nations of the torrid zone use a liquor obtained from the palm tree, which, when it is fermented, is highly intoxicating. The inhabitants of Affghanistan ferment the milk of

sheep, which produces a very strong liquor. But the Swedes excel most other nations in the extent to which this passion leads them. They distil with their Brandy a large species of black ant, which contains a quantity of resin, and oil, and acid, which gives their liquor a high flavour. These ants are found in abundance, in small hills, at the foot of fir trees.

This fact of extreme sensuality is not less visible in the history of America. When we take into the account, that no less than sixty millions of gallons of alcoholic liquors are consumed annually in the United States, and that this quantity will supply every man, woman, and child, with five gallons each, we shall be prepared to admit the statement before us.—It is stated that, in the United States, there are not less than two hundred thousand paupers supported annually—one hundred and fifty thousand of whom have beggared themselves by the use of ardent spirits. Again, it is authentically stated that no less than thirty thousand are annually trained, by their devotion to Bacchus, and marched to an untimely grave. It is farther stated that, taking into the account the tax for the support of paupers, the amount paid for alcoholic liquors, and the time wasted directly and indirectly, by its use, would amount to a tax of not less than one hundred and thirty millions of dollars annually, confining our calculation to the United States. In this account, we have not noticed that fatal scourge, Tobacco, " which, doubtless, lays the foundation for the premature death of thousands yearly, and creates that morbid appetite which leads to all subsequent stages of intemperance." And it may be a matter of surprise to many, to know that these morbid cravings are carried to a still greater extreme. It is believed by many, that the use of opium, as a beverage, is becoming, to some extent, common in the United States. A quotation from a late number of the " New York Post," will throw light upon the subject: It runs this-wise :—"The importation of the drug has increased beyond the ratio of the increase of population. The amount now passing through the New York custom-house annually, falls but little below

one hundred thousand pounds; and the ports of Boston, Philadelphia, Baltimore, and New Orleans, must triple that quantity. Not a tenth part of it can be required for medical prescriptions. The average to the population equals, if it does not exceed, that used in China, and the Indian Archipelago." Strange devotion to sensuality, even in Christendom. And yet, at his smoking altar, the bleeding victims are thickly prostrated—the acute philosopher, the noble statesman, the otherwise able divine, and men and women of all classes—and yet his cry is like the insatiable horse-leech, "Give! Give!" And a sense of guilt, growing out of this devotion, has driven men to various extremes for justification; and, amongst their pleas, they have called the Bible to their aid, and attempted to justify a licentious practice even from its holy page.

CHAPTER I.

The Bible does not recommend the use of Intoxicating Liquors as a Beverage!

To suppose that the Bible does recommend the practice alluded to, would be to destroy the great object of its mission. Some, however, have taken advantage of the fact, that the Bible does not refer to this practice more frequently than it does, and have endeavored to wield it against itself; but, when we take into consideration the fact, that the Bible was given to a temperance people, we think it will tend to remove the difficulty, and prejudice, to a great degree, which might otherwise embarrass the subject. Although there was intemperance among the Jews at the time the Bible was given, yet drunkenness was comparatively in its infancy. The nations with which the Jews were surrounded, were particularly addicted to intemperance. The city of Athens was particularly noted for her devotion to Bacchus, the god of wine. The Romans had similar scenes of debauchery and crime. It is stated that, at some of their feasts, no less than seven thousand of both sexes were promiscuously engaged.

Among the licentious of those feast of the ancients, are those of Catytria, the goddess of debauchery, and Comus, the god of feasting and revelry. But such was the rigor of the discipline of the Jews, that they retained comparatively a temperance character. Yet, there are quite a number of precautionary injunctions in the Bible relative to those bacchanalian usages—quite enough, we think, to disprove of the practice. It is observable that, at some periods, the Jews manifested considerable religious declensions, and, perhaps, no cause is more prominent than that of intemperate indulgences. In the following passages, we think the subject is distinctly alluded to, and not less clearly detested : Exodus, xxxii, 6, 'The people sat down to eat, and to drink, and rose up to play.' We think the fact intended to be conveyed in this text is quite unmistakably clear in our favour. Also, there are numerous admonitions against such indulgences, some of which it may be proper to mention here. Moses, warning the children of Israel lest they should forget the Lord, says, in Deut. viii, 12, 13, 14 : 'Lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein ; and when thy herds and thy flocks multiply, and thy silver and thy gold are multiplied, and all thou hast is multiplied ; then thine heart is lifted up, and thou forget the Lord thy God.'

And we find that these prophetic fears were soon verified. And Moses alludes to the departure from the living God, thus, 'Jeshurun waxed fat and kicked ; then he forsook God which made him, and lightly esteemed the Rock of his salvation,' Deut. xxxii, 15. These indulgences proved to be a growing evil ; and in succeeding centuries, the Prophets of God breathed divine displeasure against them. One of the Prophets thus expresses himself, 'And they lay themselves down upon clothes laid to pledge by every altar ; and they drink the wine of the condemned in the House of their God,' Amos ii, 8. Also, in the 12th verse of the same chapter, we discover a still more striking passage, 'But ye gave the Nazarites wine to drink.' Who but those who are wilfully blinded, can fail to discover

the bitter indignation breathed in this text. And yet, with this fact glowing with divine truthfulness, and burdened with holy displeasure, the flowing bowl passes as merrily around from father to son, from mother to daughter, and from companion to companion, as though it were favored with the divine benediction; and the greater wonder is, that the generations of the inebriate are not more fearfully withered, blighted and scathed than they are. The same sacred writer subsequently alludes to, and depicts the deleterious effects which are produced upon the cause of God by this vice, 'Ye that put far away the evil day, and cause the seat of violence to come near; that chant to the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph,' Amos vi, 3, 5, 6. Another of the prophets expresses himself upon this subject in this-wise, 'Ephraim is joined to his idols, let him alone. Their drink is sour; they have committed whoredom continually.' Isaiah expresses himself in the most emphatic language in the denunciation of the use of strong drink, 'Woe to them that rise up early in the morning that they may follow strong drink; that continue until night till wine inflame them. Woe to them that are mighty to drink wine, and men of strength to mingle strong drink,' Isaiah v, 11, 12. If the Bible were silent upon this subject, with the exception of the passages to which we have referred, we think that the evidence is quite conclusive, that the use of intoxicating liquors is not recommended by the Bible.

But there is another class of scripture which, if possible, is more conclusive than those to which we have alluded. The restrictions which were laid upon the Jews were of a strenuous nature. Those feasts which were ordained by the Almighty [though subsequently reduced to scenes of debauchery] were of a nature decidedly restrictive; and, although wine may have been allowed on occasions like those, we are quite certain that it could not have possessed an intoxicating quality.

In the feast of the Passover, which was instituted in commemoration of the miraculous deliverance of the children of Israel from the land of bondage, the use of fermented liquor of any kind was strictly prohibited. This will be clearly seen by referring to the injunction laid upon the Jews as it is found in Exodus xiii, 7, 'Unleavened bread shall be eaten seven days; and there shall no leaven bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.' Recent attempts have been made to show that this passage has reference only to unleavened bread. But we think that a careful reading of the text will remove this difficulty. The text says, 'neither shall there leaven be seen within all thy quarters.' In support of this, we insert the evidence of Gesenius, a celebrated Oriental scholar, who says that the Hebrew word 'seor,' which the English translators have rendered leaven, applies to wine as well as bread. The Rev. C. F. Frey, an individual who was intimately acquainted with the customs of the Hebrews, remarks, on the Passover, as follows, 'Nor dare the Jews drink any liquor made from grain, nor any liquor that has passed the state of fermentation.' It may not be amiss to adduce the testimony of some of the ancients upon this topic. Leo, of Modena, states, 'That so strictly did some of the Jews observe this precept concerning the removal of all leaven from their houses during the celebration of the Paschal solemnity, that they either provide vessels entirely new for baking, or else have a set for the purpose, which are dedicated solely to the service of the Passover, and never brought out on any other occasion.' Also, Calmet remarks, in reference to the Passover, 'They examine all the house with scrupulous care, to eject whatever may have any ferment in it.' R. H. Hershal, a writer of Jewish birth, and one well acquainted with Jewish customs, makes the following statement, 'The word 'homitz' has a wider signification than is generally attached to the word 'leaven,' by which it is rendered in the English Bible. 'Homitz' signifies the fermentation of corn in any shape, and applies to beer, and all

spirituous liquors distilled from corn.' And the same author remarks, 'I must do my brethren the justice to say, that they do not attempt to evade the strictness of this command. to put away all leaven, by an ingenious shift, but fulfil it to the very letter. I knew a person in trade who had several casks of spirits sent to him, which arrived during the time of the Passover. Had they come a few days sooner, they would have been lodged in some place apart from his house, until it was over; but, during its continuation, he did not think it right to meddle with them, and after hesitating a little while what to do, he at length poured the whole out into the street.' Such testimony as the foregoing we think conclusive, that the wines recommended at those occasions did not possess an alcoholic quality.

Dr. Lightfoot, with reference to the Passover, says, 'The guests at the Passover, being placed around the table, they mingle a cup of wine with water, over which the master of the family gave thanks, and then drank it off. Of these cups, they drank four.' Rabbi Chaya states that 'these cups contain an Italian quart, and are four fingers square, and a finger and a half deep.'

Now, upon the supposition that those wines thus employed at those feasts possessed intoxicating properties, it would necessarily render those occasions, which God had designed to commemorate his goodness in their deliverance and protection, scenes of confusion and riot.

But it has been urged by some, and accepted by many, That although the Bible might not countenance extreme intemperance, it is, nevertheless, not strictly speaking, a total abstinence book; and, therefore, it cherishes and recommends the 'moderate' use of intoxicating liquors. If this be true, the Preacher must have been woefully mistaken in his conclusion about wine, and his injunctions respecting it. It appears from the following, that wine itself (which possesses an inebriating quality) is condemned. 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise,' Prov.

xx, 1. Also, the injunction which he lays upon all respecting it, must be wrong. 'Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright,' Prov. xxiii, 31. Now we remark, that these passages denounce both the article, and the practice of using it, most emphatically. And thus we conclude, that the Volume of Inspiration is free from the charge of countenancing the use of intoxicating liquors, and breathes through every page, peace and good will to man.

CHAPTER II.

The Wines of Palestine considered, as to their Nature and Quality.

That the Bible recommends, as possessing an exhilarating quality, a juice of the grape, which the English translators have almost invariably rendered wine, is a fact which we do not wish to dispute. But that it possesses alcoholic qualities, or has been subjected to the process of fermentation, we shall attempt to disprove.

We are aware that the lapse of time, and the mist of ages, involves this subject in many difficulties; but we think we shall be able to show that the wines employed by the Hebrews on the occasion of their feasts, and recommended by the God of the Hebrews differed widely from the wines used by the profane of that age, and not less widely from most of the wines of the present day. The mode of preparation followed by the Jews may not be easily determined; but we are quite certain they had several, and that the grape itself was frequently substituted for the wine of the same; and, it is generally associated with bread, honey, corn, and milk, and articles of food. It is thus employed by the Assyrian king, in 2 Kings, xviii, 31, 32, 'Make an agreement with me by a present, and come out to me, and then eat ye every one of his own vine, and every one of his own fig tree, and drink ye every one of his cistern, until I come and take you away to a land like your own land—a land

of corn and wine, a land of bread and vineyards, a land of oil-olive and honey—that ye may live and not die.' It is similarly associated where Isaac blessed Jacob, when he said, 'God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine.' As, therefore, fermented wine does not possess nutritious qualities, it cannot be supposed that such wines as has been fermented, or is in general use at the present, could be associated with the idea of richness and fatness. There may be some scruples in the minds of some as to the foregoing assertion, from the fact that it is generally believed, that a moderate use of intoxicating liquor is conducive to health. And this very idea has sapped the foundation of many brilliant hopes, and wrung the bitter sigh from many a widowed heart, and yet is offered as a plea for the nefarious practice. Perhaps the conclusion to which Professor Moses Stewart arrived, may tend to confirm this assertion, 'The Scriptures forbid all intoxicating liquors, in any degree. The laws of our physical and mental nature equally forbid it, because both body and mind are injured by it. No species of liquors which can inebriate, can be used habitually without great danger of forming an excessive habit to it—for so the universal voice of experience decides. No person, therefore, can indulge himself in the habitual, or frequent use of any liquors which has an inebriating quality, without, at the same time, incurring the danger of forming a habit which must prove injurious to him, and may prove fatal. Now, it cannot be innocent, nor consistent, for those who are taught to pray, 'Lead us not into temptation,' thus voluntarily to rush into it. It is a settled point—one now past dispute—that water is the best and safest of all drinks. No other liquor can, therefore, be necessary—some medical cases only excepted, which need not be, and are not here brought into the account. It follows then, since water is the best of all drinks; and since no intoxicating liquor can be taken, either habitually or frequently, without danger, that it is contrary to the true spirit and laws of our physical and intellectual nature, to indulge

in the habitual or frequent use of wine, or any other liquor which can inebriate.'

Perhaps the difficulty attending this subject may be farther removed, when we learn more of the history of the grape. In many of the countries of the East, the cultivation of the grape was held in high estimation. Nor was the cultivation confined to as limited a variety as in the present day. One reference upon this point is doubtless quite sufficient, as it will serve as an index for many of the Eastern countries. Niebuhr, in his travels through Arabia, remarks, 'Fruits are plentiful in in Sana. Here are more than twenty different species of grape, which, as they do not all ripen at the same time, continue to afford a delicious refreshment for several months. The Arabs likewise preserve grapes by hanging them up in their cellars, and eat them almost through the whole year.' It is also stated, that the Romans produced from their grapes, at one time, a variety of no less than one hundered and twenty different qualities of wine. The grape, and its newly inspissated juice, was considered by the Jews as an important article of food—so much so, that they invented different methods of preserving them sweet and fresh for any length of time. Josephus speaks of this custom, in connection with Jewish antiquities—Wars, Book viii, Chap. viii, Sect. iv, 'In a fortress called Masada, built by King Herod, on a very high rock, near the lake Asphaltitis, was laid up corn in large quantities, and such as would give subsistence to many men for a long time; here was also wine and oil in abundance, with all kinds of pulse and dates heaped together. These fruits, all fresh and full ripe, were in no way inferior to such fruits newly laid in, though they had been there little short of one hundred years when the place was taken by the Romans.' This practice was, at one time, to some extent, cultivated in Spain; but, whether it is at present, we are unabled to state. Swinburn, in his travels, says, 'They have the secret of preserving grapes sweet, and juicy, from one season to another.' But, while it was a custom to preserve the grape itself, 'fresh and full ripe,'

from one season to another, or for any length of time, it was also the custom to preserve the juice in an unfermented state. This was variously termed new wine, fruit of the grape, or must. Of this kind of wine, the Bible speaks favorably, as an article of nutriment; and it was frequently associated with honey and milk.

This practice of mingling wine with milk, as rich delicacies, is alluded to in Isaiah, lv, 1, 'Yea, come buy wine (or must) and milk, &c.' This construction of this Scripture, does away with that harshness which would attend it, if we were to suppose the wine refered to was fermented. This new wine, or must, was looked upon by the ancients, generally as a nutritious article of food. Milton seems to have been quite familiar with the custom of employing it as an article of diet,

> "She gathers tribute large, and on the board
> Heaps with unsparing hand; for drink, the grape
> She crushes, inoffensive must, and meaths
> From many a berry; and, from sweet kernels pressed,
> She tempers dulcet creams, then streams the ground
> With rose and odors from the shrub unfumed."

This must, sweet wine, or new wine, as it may with equal propriety be rendered, was a thick substance, in some respects resembling honey. Different methods were employed by the ancients to obtain it; but, we shall notice but one at present: Columella gives a receipt for obtaining and retaining it as if it were new, 'That must may continue always sweet as if it were new, manage it thus: before the husks of the grape are put under the press, take the very freshest out of the wine fat, and put it into a new amphora, and daub it, and pitch it carefully, that no water at all may get into it; then sink the whole amphora in a pond of cold, and sweet water, so that no part of it may stand out of it; then, after forty days, take it out of the pond, thus it will continue sweet for a whole year.'

There were other methods employed by the ancients for preserving wine in an unfermented state. It must be remembered, that all wines obtained from the grape were not as rich as that which they called must, which was obtained from the

fruit of the vine before it had been pressed in the fat, and, consequently, the weaker wine was more subject to fermentation—for it is well known, the greater the proportion of water the greater the liability to ferment, and the absence of aqueous fluid implies the impossibility of fermentation. But the Jews had a method of preserving their wine, which was possessed of considerable aqueous fluid in its first state, from fermentation by the process of evaporation. This fact is corroborated by the testimony of W. S. Brown, who travelled in Arabia, Egypt, and Syria, from 1792 until 1798. This Author states, 'There is reason to believe, that this method of boiling their wine was in general practice among the ancients, It is still retained in some parts of the Province, where it is called vincruite, or cooked wine; but there, the method is to lodge the wine in a large room, receiving all the smoke from several fires on the ground floor—an operation more slow, but answering the same purpose.' Demetricus informs us that the Lacedemonians were accustomed to reduce their wines one fifth by boiling, and that it was drank after a period of four years had elapsed.

Pliny also says, that must was sometimes boiled down to one-third its quantity, and sometimes to one-half. With these facts before us, it will not be hard to conceive of the possibility of preserving wine in an unfermented state for any length of time.

In the Hebrew Scriptures there are but two kinds of wine designated by a particular name, as the production of Palestine. The first is that of Lebanon, and is referred to in Hosea, xiv, 7, 'They shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.' We are informed that the wine of Lebanon is made in the present day precisely as it was anciently. It is subjected to the process of boiling immediately after it is pressed from the grape. And thus being deprived of its watery particles, it remains the pure juice of the grape—and would remain for years without the possibility of fermentation. We remark that this was the

general practice; still there are instances in which certain species of the wine of Lebanon was not boiled, and the result was fermentation. Volney, who travelled extensively in Syria and Egypt, remarks, while speaking of the wines of Lebanon, that 'The wines are of three sorts, the red, the white, and the yellow. The white, which are the most rare, are so bitter as to be disagreeable; the others, on the contrary, are too sweet and sugary. This arises from their being boiled—which makes them resemble the baked of Palestine. The general custom of the country, is to reduce the must to two-thirds its quantity. It is improper for common drink at meals, because it ferments in the stomach. In some places, however, they do not boil the red, which then acquires a quality almost equal to that of bordeaux. The yellow wine is much esteemed among our merchants under the name of golden wine, which has been given it from its color. The most esteemed is produced from the hillside of Zouk, a village of Mespeh, near Antonna. It is not necessary to heat it, but it is too sugary.—Such are the wines of Lebanon, so boasted by the Grecian and Roman epicures. It is probable the inhabitants of Lebanon have made no change in their ancient method of making wine, or in cultivating the vines.' We think that this quotation decidedly favors the subject before us, and enables us to discover that, while the Bible speaks favorably of the wines of Lebanon, it does not recommend a liquor resembling Port, Sherry, Maderia, or any other of an intoxicating quality. Another wine is spoken of as the produce of Palestine, and it is called the wine of Helban. 'Demascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wines of Helban and white wool,' Ezek. xxvii, 18. This was produced by a similar method as that of Lebanon, and was much esteemed for its sweetness and richness.

R. R. Grindrod, an eminent Author, who gave much attention to the custom and temperance of the Hebrews, relative to wines of Palestine, says, 'These two varieties of wines of

Palestine, in their unadulterated and unfermented state, undoubtedly are analogous to the sapa, or defrutum, of the Romans, musto cotto of the Italians, and other boiled wines of similar description. Doubtless, they varied in colour, flavor, and strength, according to the mode, or care employed in their production.'

At this point in our investigation, our subject is involved in a difficulty which it may not be in our power wholly to remove, owing to the fact that the Hebrew tongue is quite deficient in those liberal terms with which our language so much abounds. As a general thing, the Hebrew words refer to particular things, or the qualities of those things, and leave the application to be otherwise determined. Thus the difficulty and confusion arises relative to the kinds and quality of the wines employed by the ancients. The terms which were employed by the Hebrews, and ancients generally, which the English translators have almost invariably rendered wine, and associated with the same, the idea of alcohol was not thus originallyconstrued. There are no less than nine words in the Hebrew Scriptures which refer to different preparations of the juice of the grape, and, in our common version, are rendered wine. And a misapplication of those terms has done decided injustice to the Bible.

The word *Ayin* is the first which we shall notice, and doubtless refers to the unfermented juice of the grape. Parkhurst believes this to refer to 'Wine which is made by squeezing the grape—the expressed juice of the grape.' There is little doubt but that this word referred to the unfermented juice of the grape, and is rendered wine in the following passages in our translation: Gen. xlix, 11, 'He washed his garments in wine, and his clothes in the blood of grapes;'—Isa. lxiii, 3, 'I have trodden the wine press alone, and of the people there was none with me; and their blood shall be upon my garments, and I will stain all my raiment;'—Isa. xvi, 10, 'The treaders shall tread out no wine in their presses;'—Jer. xl, 12, 'And gathered wine and summer fruit;'—Prov. iii, 10,

'And thy presses shall burst with new wine.' The word *Ayin* is employed in the foregoing passages; and we think that, in these passages, it is quite clear that it refers to the juice of the grape in an unfermented state. The Greeks also employ a word, which is synonymous with this, to express the same article. And thus Nicander remarks, 'And Œneus having squeezed (the juice of the grapes) into a hollow cup, called it wine (oinos.)' Also, modern writers give it the same rendering. Dr. Sander thus renders it, 'Must, the wine or liquor in the vat.' This, we believe, to be universally considered the general signification of this word. But, this word (*Ayin*) occurs about one hundred and forty times in the Hebrew Scriptures; and, in a very few instances, it is quite evident that it refers to the fermented juice of the grape. Such are the following: Prov. xx, 1, 'Wine is a mocker, strong drink is raging, &c.' Also, Prov. xxiii, 31, 'Look not thou upon the wine when it is red, &c.' And there are a few others of this class; but, although, it may refer to the fermented juice of the grape in some few instances, it is a fair presumption in our favor to know, that it generally refers to the unfermented juice of the grape; and it is only thus applied by the Bible when recommending wine as a dietic article.

'*Shekar*'—this is frequently translated 'strong drink,' or 'strong wine.' Parkhurst, howeyer, considers it to refer to intoxicating liquors in general; and derives the word from *shaker*, which signifies to satiate, to satisfy, to satisfy the thirst, or desire for drinking, and to admit of the free use of wine, but not to intoxicate. Some others conclude that it is employed in either sense, as in the case of Lot, Noah, and Solomon, 'Drink ye, and drink ye abundantly.' However this word may be rendered, it is quite evident that very wrong ideas are entertained of the strong drink of the ancients. Some of these were composed of intoxicating liquors, and drugs to make it more powerful. In other instances it no doubt referred to wine which did not possess any intoxicating quality, but was mixed with spices of different kinds to render it more agreeable.

Something of this kind is evidently referred to by Solomon in Can. viii, 2, 'I would cause thee to drink of spiced wine, of the juice of the pomegranate.' And there is little doubt but that such is the strong drink which is spoken of in Deut. xiv, 26, 'Or wine, or strong drink.' This passage of Scripture has been wrongly applied; and it has been consequently argued, that the Bible recommends fermented liquor even to the people of the Lord. But this could not have been the case, from the fact that it was designed of God as a season of thanksgiving and praise, and was appointed of God, even the place and period, but once a year; and the custom and practice must have been compatible with spiritual worship. Professor Stewart's conclusion upon this subject may perhaps be as reliable as any. He says, 'From the express, and altogether intelligible testimonies, it is plain that the word rendered strong drink throughout the Scriptures, does not signify a liquor more intoxicating than wine, but less so in general. None of the substances with which it was made afford so much alcoholic matter in their juice as the grape. And, with the process of distillation, the Hebrews evidently were not acquainted. Hence, when drunkards are desirous of highly stimulating liquors, they put in them peppers, and various aromatics, as myrrh, in order to increase their stimulating power. Wine itself, and all intoxicating drinks, may be included, and, perhaps, sometimes were included under the general name of *shekar;* but, in nearly every instance in the Hebrew Scriptures, wine is mentioned separately from strong drink.'

'*Mesek*'—this, as a noun, is used to express wine. It is derived from *masach*, which signifies to mingle. These mixed wines were of two kinds. First, to mingle fermented wine with drugs to render it strong, and with water to render it less strong. Second, to mix unfermented wine with water or milk. This mixed wine is alluded to in the Prophecy of Isaiah lv, 1, 'Come buy wine and milk without money, and without price.' An allusion is also made to it in Solomon's Songs, 'I

have eaten my honey comb, I have drank my wine with my milk.' The process of mixing wine with water has obtained from an early date. At the feasts of the Tabernacles this practice is followed—for the Jews draw water from the fountain of Siloam, which was mingled with wine and then drank. And Calmet informs us, that the Jews drink a third and fourth cup of wine, in which water is mixed. Now, if these cups (as we are informed) contained an Italian quart, and each individual drank four, even though they had been mingled water and wine, if that wine had been fermented at all, it must, from the quantity drank, excite passions altogether unbecoming the Sanctuary of God, where his people had met to commemorate his goodness.

'*Soveh*'—This term signifies to swill, to guzzle, or drink hard. It is employed something like six times in the Hebrew Scriptures. In Isaiah lvi, 12, this term is employed—' Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day and much more abundant.' Nahum i, 10, ' For while they are folden together as thorns, and while they are drunk as drunkards, they shall be devoured as stubble fully dry.' Hosea iv, 18, ' For their drink is sour : they have committed whoredom continually.' Isaiah i, 22, 'Thy silver has become dross, thy wine mixed with water.' In the Septuagint translation this passage has been rendered, ' Your silver is become dross, the tavernkeepers have mixed thy wine with water.' This tends to remove the difficulty which has been urged against the Prophet for condemning the practice of mixing water with wine. Professor Stewart refers to this passage thus, ' He was not speaking of wine to drink, but wine to sell.' It will be discovered from these quotations, that the term is not employed in connection with the recommendation of an article of diet, but always in a condemnatory sentence.

'*Hemer*' or '*Hamra*'—this seems to convey a two-fold meaning. First, In reference to the strength and quality of intoxicating wine, which was red in its color. The red wine of

the ancients, though intoxicating in its nature, was not obtained as the wines are of this day. White and red wine may be obtained from the same grape. The coloring matter which is contained in the skin of the grape is not soluable in water, and will not color the wine until they have been powerfully fermented. And, owing to this fact, the red wine is generally spoken of as highly intoxicating. This wine [or *Hamra*] is referred to in Daniel v, i, 'Belshazzar made a great feast, and drank wine before the thousands.'

The Psalmist associates the idea of destructiveness with the red wine, which he declares to be in the cup which is in the hand of the Lord. Psalms lxxv, 8, 'For in the hand of the Lord there is a cup, and the wine is red [*Hamar*]—it is full of mixtures, and he poureth out of the same; but the drugs thereof, all the wicked of the earth, shall wring them out, and drink them.' Solomon expressly warns against this wine, 'Look not thou upon the wine when it is red, when it giveth its colour in the cup.'

'*Hemer*'—this word is employed to represent an article of a very different quality. It is used in the following passages: Isaiah lxv, 8, 'As the new wine is found in clusters, and one saith destroy it not for a blessing is in it, so will I do for my servants sake that I may not destroy them.' This passage compares well with the following, in which the word *Hemer* is employed, 'In that day sing ye unto her, a vineyard of red [*Hemer*] wine. It is generally believed that red wine is necessarily fermented; but we are informed that, in some parts of Africa, there is a species of grape, the juice of which is dark, and crimson like blood. Forbes, an author of considerable repute, thinks that, from its color, it was used in sacramental purposes.' In Deut. xxxii, 14, Moses associates this term with the blessings which the children of Israel received from the Lord: 'Butter of kine, and milk of sheep, with the fat of lambs and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and thou didst drink of the pure blood of the grape.' Dr. A. Clarke remarks upon this passage,

'Blood, here, is synonymous with juice.' Therefore, we conclude that, in this instance at least,—although the term is employed which our translators have rendered wine in connection with the idea of fermentation—it does not express an intoxicating liquor. This same idea is brought forward in the Greek Scriptures, and is employed by Christ himself in a figure, Matthew xxvi, 28, 'For this is my blood of the New Testament, which is shed for many for the remission of sins.' Also, Luke xxii, 20, 'This cup is the New Testament in my blood.'

'*Tirosh*'—this word may be rendered, must or new wine; also, it signifies to take, possess, to inherit, or to drive out. It is not generally believed to express an article of intoxicating quality; but, it is frequently associated with corn, honey, milk, and fatness, as in Genesis xxvii, 28, 'Therefore, God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.' Judges ix, 13, 'Shall I leave my wine, which cheereth God and man, &c.' Nehem. x, 31, 'For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new wine, and the oil.' Nehem. xii, 5, 'And he had prepared for him a great chamber, where, aforetimes, they laid the meet offerings, the frankincense and the vessels, and the tithes of corn, the new wine, and the oil which was commanded to be given to the Levites, and the singers, and the porters, and the offering of the priest.' Nehemiah xiii, 12, 'Then brought all Judah the tithes of corn, and the new wine, unto the treasuries.' Joel ii, 24, 'And the fats shall overflow with new wine, and oil.' Micah vi, 15, 'Thou shalt sow, but thou shalt not reap; thou shalt tread the olive, but thou shalt not anoint with oil; and sweet wine, but shalt not drink wine.' In the foregoing passages, where the word '*Tirosh*' is employed, which is rendered wine, we think it is quite impossible, or inconsistent at least, to conclude that an article of inebriating quality is represented. This word occurs about thirty times in connection with corn, or oil, or an article highly esteemed for its nutritious quality. Therefore,

if the word be correctly rendered here, the charge must be removed from these passages of recommending fermented wine.

'*Eshesha*'—this word properly signifies cakes of grapes, or baked wine. It is frequently rendered flagons of wine. Parkhurst supposes it simply to refer to the vessels in which wines were kept. But this is not very probably the signification of the word. But, be this signification what it may, it is quite evident, from the following texts, that it does not refer to a fermented wine : 2 Samuel vi, 19, 'And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one, a cake of bread, and a good piece of flesh, and [an *Eshesha*] a flagon of wine.'—1 Chron. xvi, 3, 'And he dealt to every one of Israel, both men and women, to every one a loaf of bread, and a good piece of flesh, and a [an *Eshesha*] flagon of wine.' The testimony of Buckingham, a modern traveller among the Arabs, tends to throw light upon the subject. 'By way of desert,' says this Author, 'some walnuts and dried figs were afterwards served us, besides a very curious article, probably resembling the direct wines of the ancients, which they are said to have preserved in cakes. And it would keep, it is said, for many months, forming a wholesome diet at all times, and being particularly well adapted for sick or delicate persons who might require some grateful provision capable of being carried in a small compass, and without risk of injury on a journey.'

'*Ausis*'—this is generally rendered new, fresh, or sweet wine ; and consequently it must refer to unfermented wine. In some passages it is doubtless figurative, as in the following: 'They shall be drunken with their own blood as with new wine.'

But, in this passage it cannot be supposed that the word here rendered drunkenness can possibly mean intoxication. From the fact, there would be an inconsistency in the idea of persons becoming intoxicated or inebriated with their own blood. We think the true meaning of this passage is, They shall be filled with their own blood as with wine. In Amos

ix, 13, it is alluded to as follows: 'And the mountain shall drop sweet wine, and the hills shall melt.' Passages of this character are highly figurative.

'*Shemarim*'—to preserve, to keep, to keep safe. It is believed by many Biblical writers, that this word always refers to fermented liquors. It generally, however, refers to the dregs or lees of either fermented or unfermented wine. It is quite evident that, in Isaiah xxv, 6, intoxicating liquors are not referred to: 'And, in this mountain, shall the Lord of host make unto all people a feast of fat things, of wine on the lees well refined.' To suppose that a feast, having reference to the establishment of Christ's Kingdom, and to be celebrated on Mount Zion amid the halo of divine display, would be characterized by the very dregs of fermented wine, would be highly incompatible with the Divine Character. And as the juice of the grape looses its sweetness and nutrition just in proportion to its fermentation, therefore fermented wine, even though it were possible to refine it on the lees, could not be considered as an embellishment to a feast of fat things. It is thought by some that the idea of merriment, as alluded to in the Bible, is always associated with fermented liquors; and, because this *Shemarim* is associated with merriment, they conclude it must necessarily express an intoxicating liquor. But, in these tropical climes, we have but a very incorrect knowledge of the peculiar qualities of the grape; and, consequently, we have a very incorrect notion of the nature of its juice. It is stated upon good authority that, in the grape itself, the wine newly expressed from the grape, and even in the form of cakes, there is a wonderful exhilarating quality. And it is in this sense that we must construe many texts of Scripture, such as the following: Genesis xliii, 34, 'And he took and sent messes unto them from before him; but Benjamin's mess was five times as much as any of theirs. And they drank, and were merry with him.' Now, it would be inconsistent to suppose that Joseph sent five times as much fermented wine to Benjamin as to either of his brethren, and that they drank each

one his mess. That the word merry was not always associated with the use of fermentation of any kind, may be farther shown by the testimony of Leigh Hunt. He says that London was once called merry London—the metropolis of merry England. This idea of merriment was not always made to, nor does not now imply what many wish it to. Chaucer talks of the merry organ at the mass. But it seems to have a signification still more desirable—to have meant the best condition in which anything could be found, with cheerfulness for the result. 'Gallant soldiers were merry men. Favorable weather was merry; and London was merry because its inhabitants were not only rich, but were robust.'

This investigation, which tends to throw some light upon the history of the grape, the wines of Palestine, and the customs of the Hebrews, cannot fail to aid the temperance cause as connected with the Bible. One difficulty, which always presents itself, and is not easily removed, is, that the wines of Judea possess the same strength and quality, that the adulterated wines of the present day do. The notion, that a similarity of terms necessarily implies a similarity of quality, has long been a prevailing opinion; but is, however, widely different from the fact. That fermented wine, and that, too, which was highly intoxicating, was used by the ancients, is beyond dispute; but that the Bible recommends its use as a beverage, is false. And it is highly probable that those wines which were fermented, did not possess those destructive elements which are contained in the wines in common use at the present day. The wine that was used by the Hebrews was made of the grape; and if, in their degeneracy, they wished to increase their strength, it was generally done by the addition of spices. But even this wine, though adulterated, formed a striking contrast with our modern wines. Few individuals think, when they are so eagerly quaffing the sparkling cup, that, in ninety-nine cases in every hundred, they do not obtain one drop of the juice of the grape; and yet, it is a fact, that very little, if any of the wine in common use at the pre-

sent, contains a single drop of the juice of the grape. Perhaps it may not be out of place to give a practical receipt for making port wine. It is as follows: Take of good cider four gallons, of the juice of red beet two quarts, brandy two quarts, logwood four ounces, ratany root bruised half a pound. First infuse the logwood and ratany root in brandy, and one gallon of cider for one week; then strain off the liquor and mix the other ingredients. Keep it in a cask for a month, when it will be fit to bottle.

This is one of the practical receipts, which may be found in the 'Wine Guide,' for the production of port wine. This is *one* of the many which are employed. In fact, it is almost incredible the extent of adulteration in the production of common wine.

An extract from the 'Deadly Adulterations,' page 20th, may be of service here: 'The Cape wine generally sold by the public, is composed of the drippings of the cocks from the various casks in the adulterator's cellar, the filterings of the lees of the different wines in his cellar; any description of bad and spoiled white wine, with the addition of brandy or rum-cowe, and boiled cider. The delicately pale Cape Sherry, or Cape Madeira, at astonishingly low prices, and, of course, for ready money, is composed of the same delicious ingredients, with the addition of extract of almoncake, and a little of delectable liquor, lamb's blood to decompose its color, or, in cant phraseology, to give it complexion.' Another quality, from the same place, is made by allowing a portion of water to soak in a brandy puncheon, by which the refuse spirit is extracted. Of course, a little alum and lamb's blood may be added to give taste and complexion.

Another quotation from an American editor, though of considerable length, will serve to elucidate this subject.—'It is, perhaps, not generally known, that very large establishments exist at Crete, and Marseilles in the South of France, for the manufacture of every description of wines—the natural product not only of France, but all other wine growing and wine

exporting countries. Some of their establishments are on so large a scale as to give employment to an equal, if not greater, number of persons than our large breweries. It is not uncommon for speculators engaged in this elicit trafic, to purchase and ship imitation wines, fabricated in the place named, to Madeira, where, by collusion with persons in the Custom House department of the Island, the wines are branded in the entrepot, and thence, after being branded with the usual mark, the genuine Madeira vintage, re-shipped, principally, it is believed, for the United States. The scale of gratuity for this sort of work, to the officials interested, may be estimated from the fact that, on one occasion, seventy pipes were thus surreptitiously passed at a charge of one thousand dollars. It is a circumstance not less singular, that the same manœuvre is said to be commonly carried on with counterfeit wines made up in Crete and Marseilles, and thence dispatched to Oporto, where the same process of branding and re-shipping as genuine port is gone through—the distribution of this spurious article being most generally to the United States. Such is the extent of this nefarious commerce, that one individual alone has been pointed out, in the France ports, who has been in the habit of dispatching four times in the year twenty-five thousand bottles of champaign, each shipment of wines not the production of the champaign districts, but fabricated in the wine factories.'

This practice of adulteration has become so general, that there is very little secret connected with it. Upon this subject Dr. Lee, an American author, remarks, 'In this country the manufacture of port wine is no longer a secret. The drinkers of it seem to care so little whether the article be genuine or not, that it seems to be an act of supererogation to attempt secrecy. All that it appears to require, is to bear a good color, and contain sufficient brandy. A red wine is imported from Marseilles, or Brodeaux, at about forty cents a gallon, called French port, which is made into first rate Oporto by adding a little burnt sugar or decoction of Brazil wood, and

a portion of alcohol. Sometimes, also, it is mixed with real port, offering a very great profit to the dealer. But a large portion of what is sent to this country, and consumed under the name of port wine, is entirely a fictitious production.'

Another American editor states that, 'It is now pretty well understood that such a thing as the pure juice of the grape, is not known in this country; and that a large proportion of the wines consumed in the United States are entirely fictitious. Most of the whiskey produced by the fifteen distilleries in this vicinity, after undergoing rectification, which is effected by passing it through charcoal, is employed in the manufacture of wines.' A chemical analysis of many of the cheap wines of this age, prove them to consist of spirits of wine, three ounces; cider, four ounces; sugar, one and a half ounces; alum, two scruples; tartaric acid, one scruple; strong decoctions of logwood, four ounces; and, yet it is as eagerly sought as the wines of the East by the bacchanalians of Babylon. And the difficulty that presents itself here, is to remove the prejudice which is inclined to favor the supposed analogy of the wines of Palestine, and the adulterations of the brewers, and port manufacturers. And this analogy is very feeble farther than this fact, that fermented wines of the ancients contained a portion of alcohol; and so do any and all of the so termed Oporto wines.

And it is but due to our subject and the Volume of Inspiration, that we emphatically remark, at this point, that by far the greater proportion of the Hebrew texts, which our English translators have rendered wine, do, in the original, refer to the unfermented juice of the grape; and that, invariably, in those passages where it is recommended as an article of diet, the Hebrew words refer to the unintoxicating juice of the grape. This fact duly considered, would tend greatly to remove the misunderstanding in reference to the doctrine of temperance as taught by the Bible.

And here the question arises, Do not the Scriptures recommend 'strong drink' as a nutritious beverage? And, to this

question, we reply, that in no single instance in the Bible are there terms employed where the nature of the occasion would allow the use of an intoxicating liquor. There is one passage in the Hebrew Scriptures among the many which has been basely perverted; and to this we call attention. In Proverbs xxxi, 6, it reads thus, 'Give strong drink to him that is ready to perish, and wine unto those that be of heavy hearts.' This passage of Scripture has been made to convey the idea, that 'strong drink' was peculiarly exhilarating to those that were ready to perish, and that the Bible, in such instances if no others, recommended the use of ardent spirits. And, also, that wine is expressly calculated to cheer the heart of the lonely. We are satisfied, however, that a knowledge of ancient customs will relieve this Scripture of this unjust charge. It was a custom among many of the ancient nations to present to criminals, as the last act of kindness, as they were on their way to the place of execution, a bowl of intoxicating liquor (generally termed wine or strong drink,) for the purpose of rendering them less susceptible of the anguish of the moment. This practice is alluded to by Dr. Adam Clarke, who remarks, 'Inebriating drinks were given to criminals to render them less sensible of the torture of dying. This custom of giving stimulating portions to condemned malefactors is alluded to in Proverbs xxxi, 6, Give strong drink, (*Shekar*, inebriating drink) to him that is ready to perish, or who is condemned to death; and wine to him that is heavy of soul, because he is just going to suffer the punishment of death; and thus the Rabbins understood it.' In the Talmud there is a passage that states, that this drink consisted of wine mixed with frankincense, and was given to criminals immediately before execution. This is further illustrated in the circumstance of our Saviour on the cross — Mark xv, 23, 'And they gave him to drink wine mingled with myrrh, but he received it not.' A very remarkable circumstance, illustrative of this custom, is said to have occurred in York some years since, which gave rise to the proverb, that the sadler of Bawtry was hanged for 'leaving his liquor.' It is stated that, had he stopped as criminals were accustomed to do, a reprieve, which was actually on the way, would have reached him in time to have saved his life.

Another text in the Greek Scriptures, and perhaps of equal importance with the one we have just quoted from the Hebrew Scriptures, is not less basely perverted. We refer to 1 Timothy, v, 23, 'But use a little wine for thy stomach's sake;

and thine often infirmities.' The idea that is generally associated with this text is, that moderate drinking is recommended by St. Paul; or, at least, that fermented wine is beneficial to the stomach. But this idea can hardly be compatible with the object which the Apostle had in view. He was giving Timothy advice, by which he could render efficient labor in the service of Christ; and, also, might preserve his health. And we believe it cannot be no longer a question as to the effect of alcoholic liquors upon the human system. There was a time when it was believed that liquor of an alcoholic nature was beneficial to health, but that time is past; and it is now an established fact, that it tends to destroy the vital principle of life. This fact is established by the testimony of many medical men. Dr. Short, in speaking of the great fever in London of 1739, says, 'The like was the fate of all tiplers, dram drinkers, and punch merchants. Scarcely any other died of this severe fever.' Dr. Bush also remarks, 'It would take a volume to describe how much disorders natural to the human body are increased and complicated by the use of spirituous liquors.' It is quite needless to multiply evidences upon this topic; and if the above statements be facts, [and the history of our race presents a melancholy evidence in this direction,] it is quite evident that the 'Great Apostle' did not recommend a fermented liquor to Timothy. We will leave this point with one quotation from Professor Stewart: The Scriptures forbid all intoxications in any degree. The laws of our physical and mental natures equally forbid it, because both body and mind are injured by it.'

But this does not explain the text which says, 'But use a little wine for the stomach's sake,' &c. The term wine is employed, and consequently demands our attention; and we think that this will be no difficult matter to explain, when we take into the account, that the *Ayin* of the Hebrews, and the *Oinos* of the Greeks, are synonymous terms, or nearly so. That wine was recommended, we do not wish to dispute; but that it was fermented, we cannot credit. As has been previously stated, the *Ayin* of the Hebrews, or unfermented juice of the grape, was highly nutritious and strengthening in its nature; and it is doubtless to this article that the Apostle refers. With this view of the subject, it will excite no surprise that the Apostle recommended it to Timothy as an healthy beverage. This *Ayin* of the Hebrews, to which the Prophets so frequently refer with approbation, and *Vinum* of the Latins,

to which the Poets so frequently allude, and sweet wine, as it is rendered in our translation, would seem to be in much better keeping with the whole tenor of the Sacred Record, than to suppose that the Apostle, as mouth for God, was recommending a liquor which cannot be habitually taken without the danger at least of forming a habit which may sap the foundation of the fondest hope, and sooner or later prostate all that is noble in man, and wrap his hope in perpetual despair. Such, in fact, would be the case if the Bible, as many fain would have it, did recommend the use of fermented liquor of any description as a wholesome beverage. And, in this day, even though the Bible should favour the use of intoxicating liquor of any quality, the experience of thousands, and the melancholy history of the reign of Bacchus, would contradict its evidence. The voice of thousands from the drunkard's loathsome tomb—the greedy grave already opening for its untimely victim, urged from the social glass by a nourished appetite to habitual drinking—the tears of the lonely widows—the sighs of the orphaned innocence—and the vast catalogue of crimes which the wily foe has fostered in their incipient stages by moderate drinking, would array themselves against the Sacred Volume in untimely self-defence.

CHAPTER III.

The Prohibition of the Bible.

In the preceding pages, we have been calling attention to the Customs of the Hebrews—the Wines of Palestine—and some facts relative to their nature. Although the subject may be veiled in some degree of obscurity, yet we think a careful reading, and comparing of those Scripture texts, and the quotations illustrative of their meaning, will at least throw some light upon this subject, and will confirm the student who is looking after truth, in the idea that the Bible is in the highest sense a Temperance Book. Yet, there are Scripture texts which have not been brought forward, which will present this truth in a still stronger light. In this chapter we shall notice the Prohibition of the Bible, and some Biblical reasons for it. And as one text of Scripture, if it refer to the subject, is just as conclusive as many, we shall refer to but few under each head, and thereby render the chapter brief and concise.

We shall first notice the restrictions laid upon the Priests who officiated before the Lord. It appears that, in some instances, even the Priests of the Most High had been overcome by the 'destroyer of thousands,' and had profaned their holy office. By many commentators, such an instance as this is believed to be referred to in the case of Nahab and Abihu, who offered strange fires before the Lord, which he commanded them not: 'And there went out fire from the presence of the Lord and devoured them, and they died before the Lord.' And immediately, in connection with those referred to, we find the following interdiction, 'And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between clean and unclean, and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses,' Lev. x, 8, 9, 10, 11. Had this interdiction been adhered to as strictly as it was enjoined, the Church of God would not have bled at every pore, as she has, from unholy profaners and tipling teachers. A message of equal force is found in Ezekiel's prophecy which bears upon this same subject: 'Neither shall any priest drink wine when they enter into the inner court,' Ezekiel xliv, 21. From these passages already quoted, and their parallel passages, we learn that the priestly office was strictly guarded against the 'common foe of all mankind'—'black intemperance.'

And it would have been a happy circumstance for the Church of God had the Levitical army acted upon this heaven-laid bases, and in a mighty unbroken phalanx borne down upon the insidious destroyer. But many a son of Levi, lured by the social glass to habitual drinking, has found an untimely grave in the cess-pool of intemperance, while the Church of God, clad in sable garb, has wept unavailing tears over her priestly desolation.

Kings and Princes are forbidden to drink strong drink, and yet the history of this class of persons presents a striking contrast with this interdiction. In Proverbs xxxi, 45, special reference is had to this subject: 'It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of the afflicted.'

This injunction, though confined to the Hebrews, was nevertheless practiced by many of the surrounding nations, and many nations that were more remote from the Jews. The Welsh, at one time, were decisive upon this point; and the use of intoxicating liquor as a beverage was prohibited under a severe penalty. Also, the Greeks and Romans were little less severe; and the Carthaginians strictly forbade its use by magistrates during their period of office. But, however humiliating the fact may be, we cannot boast of such laws and legal men at present; but, on the contrary, the scenes which are almost daily taking place in our parliamentary and legislative departments, would persuade us that Bacchus held a more mighty sway than reason.

Another prohibition is that of the Nazarites. This word signifies to separate, generally understood unto the Lord. The restrictions laid upon this class was of a rigorous nature. One article by which they were bound may be found in Numbers vi, 3, 4, 'He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes nor dried. And all the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.' But this quotation may give rise to the following question: Do not the Scriptures say? 'And after this the Nazarites may drink wine.' And, in reply to this, we remark, that the Nazarites were of two classes. The first may be called Nazarites from their births, such as Sampson, and John Baptist, who were anointed from their birth for a special display of divine mercy. And the second were Nazarites by vows, such as separated themselves to the Lord for a certain time, after which they were at liberty to return to their former habits. With this view of the subject, it is not difficult to remove the mystery that would otherwise hang around it.

'And after that the Nazarites may drink wine.' After the period of his vows has expired, then he may return to his habits and drink wine—such, doubtless, as had previously constituted a part of his diet. With this fact before us, the Scriptures are relieved of that charge with which they are sometimes unjustly burdened, of giving countenance to even moderate drinking. But, perhaps, in all the history of abstemiousness, no example is more striking than that of the Rechabites, as is described in the prophecy of Jeremiah, xxxv chapt. It appears from this chapter, that a temperance society had

been formed in the family of Jonadab, and their pledge was very strict in its claims: 'Ye shall drink no wine, neither ye nor your sons, forever.' And to this pledge they most strictly adhered. And, because of this fidelity, they are set forth in the Bible as a people upon whom the special benediction of God had rested. This may be seen by referring to Jeremiah xxxv, 18, 19, 'And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandments of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.' And most strikingly has that fact been verefied in the history of that peculiar people. Amidst all the evils that have befallen the Jews, though they have been scattered and torn by the ravages of an unfostering Providence, yet this peculiar family has retained its identity even until the present day; nor do they build houses, nor drink wine, but retain their original simplicity. This will be farther shown by the testimony of the Rev. Joseph Woolf, who travelled in Mesopotamia. We here give the words of one of the Rechabites with whom he was conversing: 'We drink no wine, nor plant vineyards, and sow no seed; and live in tents as Jonadab our father commanded us. Hobab was our father, too. Come to us, and you will find us sixty thousand strong in number; and you see thus the prophecy has been fulfilled.—'Therefore thus saith the Lord of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever.' But there is another class of Scripture which, although they may not strictly come under the head of prohibition, yet they may throw some light upon the prohibition of the Bible. The first we shall notice, are those wherein intoxicating liquors is spoken of as producing violence. Such as Proverbs iv, 17, 'For they eat the bread of idleness, and drink the wine of violence.'—Zech. ix, 15, 'And they shall drink and make a noise as through wine.' —Jer. li, 7, 'The nations have drunken of her wine; therefore are the nations mad.'—Jer. xxv, 15, 16, 'Take the wine cup of this fury from my hand, and cause all the nations to whom I shall send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I shall send among them.'—Rev. xvi, 19, 'And great Babylon came in remembrance before God, to give unto her the cup of wine

of fierceness and wrath.' There are other Scriptures which refer to the irreligious conduct, and fancied security of the lovers of intoxicating liquors.—Isa. lvi, 12, 'Come ye, say they, I will fetch wine, and will fill ourselves with strong drink; and to-morrow shall be as to-day, and much more abundant.'—Hab. ii, 5, 'Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.' This Scripture needs no comment, for it is rendered doubly emphatic by the scene of every bacchanalian feast. Again, Isa. xxvii, 13, 14, 'And, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; let us eat and drink, for to-morrow we die. And it was revealed in mine ears by the Lord of hosts.' In the foregoing passages the indignation of the Lord is set forth; and whatever may be the bearing of other Scriptures relative to the temperance question, it is quite evident that those quoted cannot favor the use of intoxicating beverages. Also, the paralyzing effects of fermented liquor upon both body and mind are distinctly set before us. As in Jer. xxiii, 9, 'Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome.'—Isa. xxiii, 7, 'Is this your joyous city, whose iniquity is of ancient days? her own feet shall carry her afar off to sojourn.'—Pro. xxiii, 35, 'They have stricken me, thou shalt say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.' Who can fail to discover the force and application of this text? How clearly this text expresses the misguided emotion of the devotee of folly who, although the scaly folds of the 'worm of the still' are distinctly visible in the sparkling cup, yet it is as eagerly quaffed until his fatal sting poisons his life's blood, and yet he says, 'I will seek him yet again.'

There is also another class of Scriptures which denounce the use of intoxicating liquors with fearful woes; some of which are the following: Isa. xxviii, 1, 'Woe to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys, which are overcome with wine.'—Isa. xxiv 9, 'They shall not drink wine with a song; strong drink shall be bitter to them that drink it.' In Amos vi, 6, a woe is pronounced against those 'That drink

wine in bowls and anoint themselves with the chief ointment, but are not grieved for the affliction of Joseph.'

There are other passages which denounce those that aid or promote intemperance. And one of those passages may be found in Hab. ii, 15: 'Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drink also.' Were this subject duly impressed upon the public mind, would the family circle, the social gathering, and the festive mass, prove, as too often they do, the nursery of those morbid appetites which, sooner or later, must prostrate all that is noble in humanity, and clothe the future with the veil of infamy and death?

Those texts of Scripture which are classified, are but a few of the many which might be given; but few as they may be, they serve as an index to the subject as taught by the Bible. And we doubt not but that a careful perusal of those passages which are referred to, and their parallel texts throughout the 'Book of Truth,' will remove the charge which has been preferred against it, and has long bewildered so many of the friends of temperance. The Bible is emphatically a Temperance Book; and not a single page is stained with one concession to black intemperance. It stands forth as the Great Orb of the moral universe, the transcript of the Eternal mind, and every temperance man may press it to his bosom, calmly assured that all its laws tend to his highest good. Were not this the case the ravenwing of despair might fan each hopeless brow in undisputed triumph. But let the inebriate hope, and the philanthropist 'press with vigor on,' for God's Word stands pledged to his relief. Inadequate as the temperance army may now appear, the period is approaching when East, West, North and South, with their combined energies, stimulated by the highest motive, shall march against the common foe, whose last haggard vestige, shall disappear in the cess-pool of death, or rescued from its vortex, shall grace our noble army as trophies won from the insidious destroyer.